



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

JUNE 3RD, 1862.

JOHN CRAWFURD, Esq., President, in the Chair.

The following new Fellows were announced :—H. D. Wolfe, Esq.; J. W. Wilkins, Esq.; S. Watson, Esq.; Sir Andrew Scott Waugh, K.C.B.; Prof. Giglioli, of Pavia, as honorary member.

XIX.—*Wild Tribes of the North-West Coast of Borneo.* By  
SPENCER ST. JOHN, Esq., Chargé des Affaires, Hayti.

THE aborigines scattered thinly throughout the provinces on the north-west coast of Borneo are all sections of the great Malay race, though designated by various appellations, such as the Land and Sea Dyaks, the Milanans, the Kayans, the Muruts, and the Bisayas or Ida'an. As my experience has lain chiefly among the first two of these tribes, I shall in general confine myself to a description of their manners and customs, and to an examination of the ideas in which the peculiarities of their character take root; referring incidentally, by way of illustration, to the habits and usages of their neighbours.

The engravings in the book on the table give more distinct ideas of average specimens of the Dayaks than could, perhaps, be conveyed by language; and it will be immediately perceived that that portion of this people, usually denominated Sea Dayaks, possess a far more lively and intelligent expression than their brethren the Land Dayaks. The former contrast favourably with the latter, by their more independent bearing, which may be easily accounted for by the different modes of life pursued by the two tribes; the one having been constantly engaged in fierce contests and daring expeditions, while the others had their energies repressed and their spirits broken by the tyranny of their Malay rulers. Upon the whole, the Dayaks may be regarded as well shaped, strong, and exceedingly active men, though their mean stature does not probably exceed five feet three inches. The women are often good-looking, particularly among the Sea Dayaks; and one Dusun girl, whom I saw at a village on the Tawaran, in the northern part of Borneo, would have been considered handsome in any country. Taken altogether, however, the Sakarang females, both for regularity of features and ease and grace of manners, are superior to all the other Dayak women, having well formed, buoyant, and elastic figures, fine busts, and interesting and expressive countenances. Of their complexion it is difficult to suggest a correct notion: the brown of their skins is so light, that it

passes almost into a shade of yellow, not, however, that of ill health, but a clear, fresh, and bright tint; and their flashing dark eyes, and glistening and luxuriant black hair, impart animation to their looks. Their dress is not unbecoming, consisting of a petticoat reaching from below the waist to the knees, and a jacket ornamented with fringe. In character they are vivacious and pleasing.

The men of the same tribe, who adhere to ancient customs, are content with the chawat or waist-cloth, though many, in imitation of the Malays or Europeans, are taking to trousers; and, when engaged in warlike expeditions, wear padded jackets, often of bright scarlet cloth. As may be noticed in the engraving, they insert numerous rings in the edge of their ears, an uncouth practice which, among the tribes bordering upon Sarawak, prevailed exclusively among the Seribos and Sakarang Dayaks; though, farther to the north, the same perversion of taste reappears among the Muruts of Padas.

The Land Dayaks likewise retain the chawat with a jacket, and a headdress, sometimes of bark and fantastically put on. Their ornaments consist of brass rings, necklaces of tigerscats' teeth or beads, or of neatly plaited rattan bands stained black. The women, who preserve the usual short petticoat and fringed jacket, wear in addition, round their waists, a band or rude corset of bark or bamboo, often ten inches broad, and kept together by brass wire or fine slips of rattan, passing round and interwoven with the bark. This strange portion of their costume is never removed till the period at which they are about to become mothers.

In their customs, the Sea Dayaks vary greatly from the Land Dayaks. At the birth of children, the former have no ceremonies, though a few months later they celebrate a feast; and again, after harvest, they have another merrymaking to launch the child upon the world. The Land Dayaks, however, appear to addict themselves to all kinds of practices calculated to vary the monotony of their lives, and connect with superstition the first indications of life; for no sooner has pregnancy been declared, than two priestesses attend, a fowl is killed, an abundant supply of rice provided, and for two nights they howl and chant, during which time the house is under an interdict. On these occasions, the unfortunate husband seems to be very ill-treated, particularly after the birth, being dieted on rice and salt, and forbidden during four days to bathe or show his face out of doors. The interdict, however, extends to the whole family, who can neither visit or be visited for the space of eight days. Considerable variation from these practices is found among the Kayans. At the birth of a chief's child there are great rejoicings; a feast is celebrated,

pigs, fowls, and goats are liberally sacrificed, jars of potent arrack are brought forward to stimulate the spirit of gladness, and all the neighbours are invited to share the joy of their leader. During these festivities, a name, it is said, is bestowed on the infant, if the omen be good: a feather is put up the child's nostril to tickle it; if it sneeze it is a fortunate sign, and a proper appellation is bestowed upon the youthful candidate; but should the feather fail to produce the expected effect, the ceremony is put off to a future day, and the baby left among the nameless.

The ceremonies attending a marriage differ in many of the tribes. Among the Sibuyans of Lundu no ceremony attends a betrothment; but, the consent of the parents of the bride having been obtained, an early day is appointed for the marriage. On the wedding day, the bride and bridegroom, each attended by a procession of friends, are brought from opposite ends of the village to the spot where the ceremony is to be performed, and are there seated on two bars of iron, to intimate the wish of the bystanders that blessings as lasting and health as vigorous as that metal may attend the pair. A cigar and betel leaf, prepared with the areca nut, are next put into the hands of the bride and bridegroom; a priest waves two fowls over the heads of the couple, and delivers a long address or prayer to the Supreme Being, in which blessings are implored for the newly married. The heads of the two are then knocked together several times, to intimate, perhaps, that this is the last time they are to receive violence from each other, just as, in the making of a knight, the warrior received a blow on the shoulder, which, after the girding on of his sword, he was never again to endure from a mortal hand. The bridegroom now places the prepared sirih leaf and the cigar in the bride's mouth, and she does the same to him, whom she thus acknowledges as her husband. The fowls are then killed, and future happiness or misery is predicted from the colour of the blood. As a general rule, the husband follows the wife; that is, lives with and works for the parents of the latter.

Among the Balan Dayaks, a few days before the ceremony, the mother of the bridegroom usually makes a trifling present to the girl's relatives. The wedding takes place at the house of the girl, and the rite is called "*blah pinang*", or the splitting of the areca nut, which is divided into three portions, and the mother, after placing them in a little basket, and covering them over with a red cloth, sets them on a raised altar in front of the bride's house. The respective friends of the families then meet in conclave, and determine what fine shall be paid in case a separation should take place after the wife has been declared pregnant, or has borne a child.

The Sea Dayaks are distinguished by great pride of birth; and

for this reason it is extremely difficult for a man of humble rank to obtain in marriage the daughter of a chief, however much they may both desire it. I may add, that the son-in-law treats his father-in-law with the greatest respect, and a remarkable attention to ceremony.

An extremely curious custom prevails among the Land Dayaks during courtship. In addition to the usual attentions, it is the habit of the lover to repair at night to the house in which his beloved resides, and, having cautiously opened the door, gently to approach her curtains. He awakes her, and she arises: if she receives the prepared betel nut which he offers her, it is equivalent to an acceptance; but if, instead, she says, "please blow up the fire", or "light the torch", it is a dismissal. Marriages are here contracted in a very simple manner, and with few ceremonies, which consist principally in making slight presents, and the giving of a feast; but among their neighbours, the Kayans, the union of the sexes is celebrated with great pomp, so that men often ruin themselves on these occasions.

Funerals among the Sea Dayaks are performed in the following manner. No sooner has the breath left the body than the female relatives of the deceased assemble, and commence loud and melancholy wailings, in the midst of which the corpse is washed, and dressed in its finest garments. In the case of a man, it is often equipped and armed as if for battle, and borne to the common hall, where the friends surround and mourn over it. In some villages a hireling leads the lament, which is continued without intermission till the corpse is removed from the house. Before this takes place, however, the body is rolled up in cloths and fine mats, kept together by pieces of bamboo tied on with rattans, and taken to the burial-ground. A fowl is then killed as a sacrifice to the spirit that guards the earth, after which the grave is dug, less than five feet deep, a greater depth being considered unlawful. Whilst this operation is going on, some of the friends fell a large tree, and, cutting off a section of about six feet in length, split it down the centre. Both parts are then hallowed out with an adze, one to serve as a coffin, the other as a lid, and the corpse having been placed between them, they are bound firmly together with pliable canes. When the coffin has been lowered into the grave, many objects belonging to the deceased are likewise cast in, such as rice, tobacco, and betel nut, which they believe may prove useful to the traveller on his journey to the other world, or, as it is called by them, Sabayan. The relatives and bearers of the corpse must return direct to the house from which they started before entering another, as it is unlawful or unlucky to stop on the way, whatever may be the distance to be traversed. Such members of the tribe as fall in

battle are seldom interred ; but palings having been erected about their corpses to keep away the wild hogs, they are left where they have fallen. Persons who commit suicide are interred in places apart from the general burying-ground, as it is supposed that they will not be allowed to mix in the seven-storied Sabayan with such of their fellow-countrymen as came by their deaths in a natural manner, or through the influence of spirits. The Dayaks, therefore, share the universal horror of mankind for the crime of self-murder. The priests are not buried, but are exposed on a raised platform ; and, should any one desire to share this privilege, he may do so. However, to prevent the birds of prey from gorging on their remains, they are not only left wrapped in their clothes, but are involved in many folds of fine mats bound tightly round with rattans. Sometimes, as a further protection, they are placed in boxes or coffins fashioned, according to their rude ideas, in the form of a deer. In many tribes, as among the Muruts, they make clearings on the summits of lofty mountains, whither the bones of their chief men are borne, and placed in jars with those of their ancestors. All the Dayaks of the north-west coast appear to respect these frail resting-places of the dead ; but the wild Kayans from the interior break these cinerary urns to secure the decaying skulls. The Milanans observe a custom not very dissimilar. Upon the death of a chief they erect a shed, in which they place the body, and cover it over with sand. There it is left till nothing but the bones remain ; and when these are completely dry they are collected, and, as among the Muruts, deposited in a jar. Then the relatives and friends assemble, and deliver themselves up to feasting during seven days. Poor men have their bones committed to the common earth, where they are speedily forgotten ; but those of the chiefs are said to be added incessantly to those of their ancestors.

Among the Land Dayaks, when an individual dies, the whole village is tabooed for a day. Within a few hours after the death the body is rolled up in the sleeping mat of the deceased, and carried by the sexton of the village to the place of burial or burning. The corpse is accompanied for a short distance from the village by the women, who, as they proceed, utter a low and melancholy lament. In Western Sarawak the custom of burning the dead, derived probably from the Hindus, is still universal ; in the districts near the Samarchan both customs prevail ; but as you proceed farther towards the east interment is general. Into the grave cocoa and areca nuts are thrown. Two baskets, one containing a small quantity of rice, another the chewing condiments of the deceased, are suspended on branches of trees near the grave ; but when the dead was a noted warrior the spot is marked by a spear stuck in the earth. The above articles of food and luxury are for the

sustenance and solace of the soul in its passage to Sabayan, where, it is assumed, an abundance of all good things is stored up for the use of the new comers. In some of the tribes the elders and the rich are burned, while those of the inferior class are buried.

The office of sexton is hereditary, descending from father to son; and when the line fails, great indeed is the difficulty of inducing another family to undertake its unpleasant duties, involving, as it is supposed, too close a connexion with the dead and the other world to be at all beneficial. Yet there are many advantages appended to the office of sexton, who, on condition of delivering the living from the unwelcome presence of the dead, especially when their corpses are in an offensive state, is presented with large quantities of rice, or useful jars, or sums of money, varying from one rupee to two or more dollars.

The Kayans wrap the bodies of their dead in cloths, and having enclosed them in long coffins, place them on four lofty ornamented posts, where they are abandoned to the action of the elements. In the case of chiefs a considerable portion of their worldly wealth is also enclosed with, or placed about, the coffin, under the protection of powerful superstition, though, as I have already observed, they are not restrained by this feeling from desecrating the graves of other tribes.

With respect to chastity very little is to be said in favour of the Dayaks, since there is almost unrestrained intercourse between the youth of both sexes, though, if pregnancy ensue, marriage is regarded as necessary. But this union itself is of a most lax and uncertain kind. As a hundred accidents may prevent its taking place, so the causes are innumerable which will suffice to dissolve it—domestic bickerings; the cries of certain animals, wafted to the ear from an unlucky quarter; but above all, unpropitious dreams, which in case of dislike or weariness may obviously be invented at pleasure. The man and woman come together less through love than from motives of interest; and, consequently, when it is discovered by experience that they cannot promote each other's worldly welfare, they fly easily asunder, and form new connexions. Examples frequently occur of women deserting their husbands when, by accidental wounds, they are unable to work, and returning to them when recovered. The husbands, on the other hand, coolly dismiss their helpmates when too lazy or too weak to work, and select partners better qualified to undergo the toils of life. Few middle-aged men are consequently to be met with who have not had several wives, and instances have been known of young women of seventeen or eighteen who had already lived with three or four husbands. In such a state of things the laws of marriage can hardly be said to be obeyed at all, since any sudden whim or caprice will suffice to dissolve the

partnership originally entered into for gain, or with a view to rear up children to maintain the parents in their old age, which is regarded as an indispensable duty. But the state of the domestic relations amongst the Dayaks checks the progress of population, prevents the accumulation of wealth, and is a bar to industry. As in more civilized countries, offences against chastity are assessed in damages, for adultery is punishable by fine; though a vigorous wife caught tripping in this respect is often retained, notwithstanding, for the value of her work: so that she is regarded more as a beast of burden than as a companion of the heart. Nothing demonstrates more forcibly the low social condition of a people than the estimate formed among them of female chastity; where this is highly valued, the people are always found to possess the elements of greatness, whereas if female virtue be slightly esteemed, society is wanting in the only basis upon which all social amelioration can be founded.

Among all rude tribes the subject most difficult to be understood is religion, partly because they are unwilling to be communicative, but chiefly on account of the perplexity and indistinctness of their own notions. Formerly European inquirers, while investigating the theological opinions of ignorant populations, were inclined to refuse to them the credit of possessing the knowledge of one Supreme Being; but nearly all recent travellers, either possessing more accurate information or guided by a more liberal spirit, have recognized in every section of mankind clear traces of this knowledge. We may be unable to explain how a tenet so philosophical, first perhaps disclosed in the temples of India or of Egypt, diffused itself through the world, passing from nation to nation, and constituting to each and all the mainspring of hope and the grand guarantee of civilization. With respect to the aborigines of Borneo, especially the Land Dayaks, it seems impossible to deny that their religion derived its origin from Brahmanism. Abstract godhead in the Hindu system appears to lie at the root of all existence, but so remote from human cognisance, and invested by so much obscurity, that the attempt to form a clear conception of it was early abandoned as hopeless. Escaping from the bewildering darkness of this abyss, in which the mind seems to perceive supreme intelligence divested of personality, the Hindu philosophers seem to have imagined the Deity taking form and developing itself in three persons, distinguished rather by their functions than their attributes—designated Brahma, Vishnu, and Siva—and worshipped as the creator, the preserver, and the regenerator of all things. The third person in the Hindu trinity is always contemplated in a twofold aspect—first as the destroyer, second as the reproducer of living creatures.



The Brahm of the Hindus appears to be the Tapa of the religion of the Land Dayaks, Brahma—Tenabi, Vishnu—Jang, and Siva—Jirong, the Destroyer and Renovator. Though considering Tapa as the Supreme Being, and the others as emanations or agents, yet they believe in other supernatural beings. It would have been too much to expect that a people so rude and ignorant should be able to content themselves with so grand and simple a religious theory. Surrounded by endless natural phenomena wholly unintelligible to them, they imagined minute emanations of the gods in all the energies of nature and circumstances of life—in prosperity and adversity, in health and disease, in marriage, birth, and death, in the march of the seasons, in the fluctuations of the weather, in good and bad luck, and in every possible incident or turn of fortune in life. These innumerable powers they regard as spirits, commissioned to interfere with everything that concerns human beings, and making known their purposes by a vast and complicated system of agencies, such as the flight and voices of birds, the cries of four-footed animals, the crawling of serpents, and the actions of men themselves. Wide as the human race is spread, and as far back as it has existed, the idea of propitiation appears to have dominated all its religious systems. Hence the universal prevalence of sacrifice to soothe the wrath of superior powers. Among the Dayaks, few acts of life, however trivial or unimportant, are performed without the oblation of some offering, sometimes to appease the angry ghosts, sometimes to turn the designs of Heaven into a friendly channel, sometimes to obtain advantages for the sacrificers through means and from existences scarcely intelligible or conceivable. The victims of this superstition are generally such as may be turned to account by those who offer them, such as swine and fowls, the honour of the sacrifice falling to the good spirits, the solid bodies to their worshippers; but the offerings to the evil spirits are rejected, and are cast forth or exposed in the jungle. In the far recesses of Hindu superstition, Kali dimly displays her black and awful figure, presiding over the most fearful sacrifices to which bewildering terror has urged mankind—namely, those in which the human soul is violently severed from the body to conciliate offended Heaven. This hideous perversion of the religious sentiment reappears in the Dayak system, which recognizes the efficacy of human sacrifices, a belief which, under various shapes and disguises, has tended more than any other cause to check the growth of population, to perpetuate barbarism, and to keep alive all those odious passions by which savages are distinguished from civilized men. It often happens that customs survive a clear conception of the idea in which they originated. Thus, head hunting in Borneo seems to be commonly looked upon rather as a civil act

than as a religious sacrifice. But if we carefully consider the subject, it will indubitably appear that every taker of a head intends the slaughter of the victim either as the propitiation of a deity already offended, or as the conciliating of a deity in itself indifferent, but who may thus be rendered friendly to the sacrificer. That this is the true interpretation of the practice of head hunting is evident from many circumstances. The Dayaks firmly believe that the heavens would withhold their refreshing showers, and the earth refuse to become fruitful, if some divinity, who can be no other than Kali, or one of her offspring, is not soothed by the steam of human blood. It is the act of slaughter that constitutes the religious portion of the practice, the preservation of the head being little more than a memento that the terrible sacrifice has been performed. The farther we penetrate into the ideas by which this subject is invested, the more evident does it become that to Hinduism the Dayaks are indebted for this destructive scourge. A head-house is a temple in which the offerings are preserved, and the orgies celebrated under the ghastly trophies, which, smoked and grinning, appear to look down with approval upon the revellers, may be regarded as a remnant of those ancient superstitions which connected the excesses of licentiousness with the shedding of human blood.

Like many ancient forms of religion, the paganism of the Dayaks has reference chiefly to the blessings of this life, though it would be wrong to deny to them the knowledge of a future state, which, however obscure and imperfect, appears to be universally diffused among them. When the spirit is separated from the body it goes, they say, to Sabayan, and according to its conduct in this life, is stationed in one of the seven stories into which that vast structure is divided. The notion of seven heavens is known to have prevailed in Western Asia; and no phrase is more common in Christian countries than that an extremely happy person is transported to the seventh heaven. Here, then, we meet the Dayaks on common ground. Perhaps, too, what we mean by the doctrine of rewards and punishments may be discerned in the architectural theory of their heaven, erected probably like their own villages on posts, in which the lower storey may be appropriated to the wicked as the space beneath their dwellings is abandoned to dogs, swine, and other unclean beasts. Mr. Chalmers, the missionary, took, in some respects, a different view of Dayak theology, which he describes in the following manner:—"There are four chief spirits: 'Tapa', who created men and women, and preserves them in life; 'Tenabi', who made the earth, and, except the human race, all things therein, and still causes it to flourish; 'Jang' or 'Jing', who first instructed the Dayaks in the mysteries of their religion,

and who superintends its performance; 'Jirong', who looks after the propagation of the human species, and also causes them to die of sickness or accident. 'Jang' is frequently associated with 'Tapa', and 'Tapa Jang' often stands for the supreme being."

As might have been expected, the ideas of a people in so low a stage of civilization vary considerably in different parts of the country, according to the development of their natural intelligence, or their coming into contact with those vast forms of religion which, under the names of Brahmanism and Buddhism, absorb the belief of nearly the whole of Eastern and Central Asia. How these various streams of thought were poured from the continent into Borneo nowhere appears; but in the following interpretation of the Dayak creed we discover unmistakeable indications of the partial subversion of Brahmanism by the much less spiritual system of Buddha. Mr. Chalmers received from an intelligent man of the tribe Setang an account of the creed of his people, as modified by the more recent theory. He says that "Tapa" and "Tenabi" are but different names for the same great being, and that with him is associated "Jirong", the lord of birth and death. That when "Tapa" made the world he first created "Jang", then the spirits "Trin" and "Komang", and then man. That man and the spirits were at first equal, and fought on fair terms, but that on one woeful occasion the spirits got the better of man, and rubbed charcoal in his eyes, which made him no longer able to see his spirit foes, except in the case of certain gifted persons, as the priests, and so placed him at their mercy. With respect to a future state, the common Dayak belief is that, when a man dies, he becomes a spirit, and lives in the jungle. Among those sections of the population who burn the dead, it is believed that, as the smoke of the funeral pile of a good man rises, the soul ascends with it to the sky, and that the smoke from the pile of a wicked man descends, and his soul with it is borne down to the earth, and through it to the regions below. Another version is that, when a man dies a natural death, his soul, on leaving the body, becomes a spirit, and haunts the place of burial or burning. When a spirit dies, for spirits, too, it would seem, are subject unto death, it enters the hole of Hades, and coming out thence again becomes a "Bejawi". In course of time the "Bejawi" dies, and lives more as a "Begutin"; but when a "Begutin" dies, the spiritual essence of which it consists enters the trunks of trees, and may be seen there damp and blood-like in appearance, and has a personal and sentient existence no longer.

Perhaps, however, we may discover, behind the veil of a misty terminology, a more consistent doctrine than that which confounds "Neiban" with annihilation. It is in fact impossible that men gifted with high intelligence, recognizing the existence

of a spiritual essence, should ever imagine it to be subject to decay and dissolution. "Nieban", in that case, will be found to signify absorption in the Divine nature, but with full consciousness of individuality. Traces of this subtle theory are, as I have said, observable among the Dayaks, but it would be too much to expect that they should make all those philosophical distinctions with which the dreaming priests of Siam amuse their learned leisure.

The Dayaks believe in two classes of spirits: first, such as are so in their own nature; second, such as, having inhabited the bodies of men, become ghosts after death, and range with the inhabitants of the invisible world. A striking analogy exists between the spiritual world of the Dayaks and that of the ancient Greeks, the primitive Germanic tribes, and the Muslims of Western Asia. In the Hellenic forests we discover the prototypes of the Umots of Borneo, though fashioned by the plastic genius of the nation into forms of much greater beauty and interest. In the old German woods, also, the kindred of the Umots, with their strange pranks, amused our idle ancestors; while the Mohammedans of the present day derive similar pleasure from dwelling on the achievements of jins, ghouls, and efreets, who haunt the wastes and the tops of mountains by night, where some snare and destroy the unwary traveller, while others delight his imagination with superb shows, and his ears with delicious music. The Dayaks locate their Sabayan on the tops of lofty mountains, whence the spirits descend from time to time to wail and wander in the jungle, to preside over head-feasts, or to filch the rice from the rats of the farmers, or else to perch beneath the posts of their houses, where they are sometimes heard all night munching the dainty morsels which have been suffered to drop down to them through crevices in the floor.

Among the Sea Dayaks the supreme being is called Batara, and beneath him are other powers; but there is less confusion of attributes. They have a distinct idea of one God.

Connected with these superstitions is the system of "pamali", or interdict, which classifies permissible and unpermissible actions, and determines the length of the period which they who have performed actions of the latter class, or endured certain misfortunes, must segregate themselves from the community. The practice is somewhat akin in nature to the solitary prayers, fastings, and watchings of the monks, anchorites, and other devotees of the middle ages, who set apart particular days on which to solicit heaven, and may be said to have been "pamali" or interdicted during that period. While engaged in this strange intercourse with the spirit world, for the purpose of entreating health for themselves, or the prolongation of existence of a favourite wife or

child, the Dayaks are not to be approached by any who are not united to them by ties of blood. Great care is taken to prevent the accidental intrusion of strangers, while custom imposes on the intentional breaker of "pamali" a considerable fine. Sometimes the interdict is confined to a single individual, sometimes a whole family is included within the circle of its operation; while occasionally, as during the celebration of the harvest home, it extends to a whole tribe. When this is the case, no person is permitted to leave the village, whose inhabitants remain in their houses to eat, drink, and sleep. The effects to be insured by this system of observances have been already in part enumerated; but no one has hitherto penetrated sufficiently far into the Dayak theology to discourse upon what principles the practice is based, why it is likely to bring about the desired results, or from what doctrine of Brahmanism or Buddhism the idea on which it rests originally emanated. Clearly society among the Dayaks is not now rising for the first time out of crude savagery towards civilization, but betrays tokens of being rather in a state of decadence, in which fragments, if we may so speak, of a system of civilization long passed away, are dimly discernible. It may be that their ancestors, when emigrating from the continent to the islands, bore along with them the fundamental principles and beliefs which characterized the people from whom they sprang, and that the farther they removed from the original cradle of their race, the weaker became the influence of the primitive religion upon their minds. At whatever conclusions we may arrive on this point, it is certain that traces of Hinduism are still discoverable in Borneo. An image of the Sacred Bull, found in the swampy forests of the interior, is still preserved in Sarawak, as well as other symbols of Hindu worship, and in proportion as investigations into subjects of this kind are multiplied will the conviction, in my opinion, be established, that the theology of the Vedas once prevailed extensively in Borneo.

---